Revelation 22: The Alpha and Omega of Awakening

An enlightening journey through the last chapter of the Apocalypse, where beginning and end merge into an eternal present. This essay explores the powerful symbolism of Alpha and Omega, revealing how the concluding chapter of the book of Revelation is not just an end, but a gateway to a universal spiritual awakening. A profound analysis that intertwines ancient wisdom and contemporary understanding, revealing how these millenary verses still speak to the heart of humanity today, inviting us to rediscover the deepest meaning of our existence and our spiritual destiny.."

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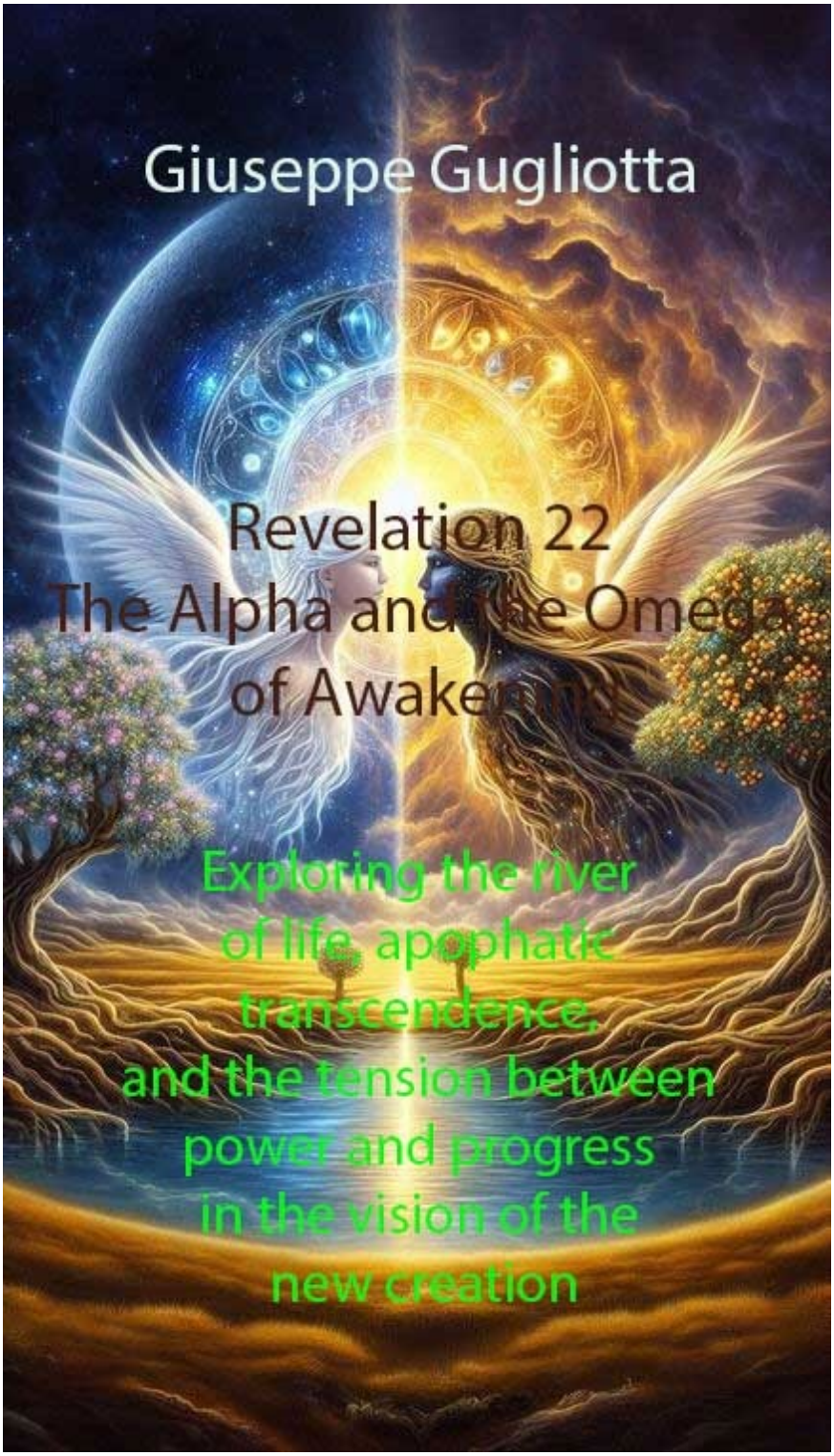
Giuseppe Gugliotta
Revelation 22
The Alpha and the Omega
of Awakening
Exploring the river
of life, apophatic
transcendence,
and the tension between
power and progress
in the vision of the
new creation

A digital artwork representing "Revelation 22: The Alpha and Omega of Awakening." Two ethereal figures, one bright and angelic representing the Alpha and the other dark and mysterious symbol of Omega, face each other in a surreal landscape. In the background, a celestial portal radiates golden light, while below it a crystal river reflects the scene. All around, living trees with bright fruits and roots that intertwine with the golden soil. The sky is divided between light and darkness, with stars shining brightly and a divine glory at its center. Light effects that create a contrast between hope and mystery.

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Post: https://www.blogger.com/blog/posts/7165557663145588704

Revelation 22: The Alpha and Omega of Awakening

Conclusion. Last Message of the Bible

Revelation 22 can be understood as the final vision of transcendent fulfillment, in which humanity, the cosmos and God achieve perfect unity.

Synthesis:

1. The river of life (vv. 1-2): The crystalline river, which flows from the throne of God and the Lamb, symbolizes the divine current of eternal life. It nourishes the tree of life, which bears steady fruit and heals nations, suggesting a state of universal reintegration.

2. The presence of God (vv. 3-5): The curse of sin is removed; the servants of God see his face and bear his name. Here we can see an overcoming of dualism: humanity is no longer separated from God,

but lives in eternal light, beyond the limitation of time and death.

3. The last exhortations (vv. 6-17): The promise of Christ's return is an invitation to live in conformity with the inner awakening, remaining faithful and vigilant. The division between the "pure" and the "impure" reflects the recognition of those who welcome the path of awakening and those who remain in worldly illusions.

4. Conclusion and universal invitation (vv. 18-21): The vision closes with an admonition to keep the revealed word and with the invocation "Come, Lord Jesus". This represents an opening to the infinite: the desire for a fulfillment that, in an apophatic sense, remains unspeakable and beyond description.

Interpretation in an apophatic key:

Chapter 22 does not merely describe a future place or time, but evokes a state of inner realization that transcends forms and symbols. The river of life and the tree of life can be read as metaphors for ultimate reality, accessible only through the overcoming of the individual self and the abandonment of finite conceptions. The final vision suggests that awakening consists in rediscovering that original light that has always been present, but obscured by ignorance.

The Revelation 22-inspired image can be an opportunity to combine biblical symbols with a transcendent and timeless aesthetic. The image should communicate a sense of transcendent peace, harmony and openness to infinity.

1. The River of Life and the Tree of Life

- Central composition: A crystalline river flowing towards the center of the image, starting from a luminous throne that emanates divine light.

- Tree of Life: In the center the tree with symmetrical branches, full of golden fruits and sparkling leaves. Each leaf is stylized to symbolize healing or peace.

- Symbolism of the eternal flow: The river may appear as if suspended in time, with reflections that suggest not only water, but

divine energy.

2. The Presence of God and the Eternal Light

- Bright background: An intense light that has no visible origin, spreading evenly, almost ethereally. This light can blur the boundary between heaven and earth.

- Transcendent human figures: Silhouettes of human figures (the servants of God) without marked features, to evoke their unity with the divine. Faces might be facing the light or reflecting it like mirrors.

- The throne of God and the Lamb: Minimalist, yet majestic, it could be represented with abstract symbols such as simple beams of light.

3. Outdated dualism

- Superimposition of reality: A landscape that fades between visible and invisible with arches or doors open to a different dimension, where the river and light merge.

- Symbolic symmetry: The elements are arranged with balance (the river flowing in the center, with the tree of life and the human figures harmoniously distributed on the sides), to convey the idea of cosmic order.

Revelation 22:1-2

1 Then he showed me the river of the water of life, clear as crystal, which flowed from the throne of God and of the Lamb. 2 In the middle of the town square and on both banks of the river stood the tree of life. It yields twelve harvests a year, bears its fruit every month, and the leaves of the tree are for the healing of the nations.

1. Theological Symbolism:

- The river represents the abundance of eschatological life

- The throne symbolizes the stable and supreme presence of God the Father and the Lamb

- The tree of life indicates nourishment and spiritual sustenance

2. Symbolic Meaning of Numbers:

- Twelve fruits refer to the twelve tribes of Israel and the twelve apostles

- They represent the people of God in its totality and completeness

3. Spiritual dimensions:

- The river "clear as crystal" indicates divine transcendence

- The water of life is probably the gift of the Spirit

- The leaves of the tree have healing virtues for nations

4. Eschatological context:

- Represents the ultimate renewal

- Takes images of Ezekiel and Genesis

- Overcome negativity and establish a new reality of communion

The text emphasizes a vision of abundant, continuous and regenerating life, where God and the Lamb are a perennial source of spiritual nourishment.

The interpretation of Revelation 22:1-2 can be understood as a symbolic evocation of transcendent reality, described through archetypal images that invite contemplation rather than dogmatic definition.

1. The Water River of Life

"He showed me the river of the water of life, clear as crystal, flowing from the throne of God and of the Lamb."

The river of the water of life, clear as crystal, represents the pure and unaltered source of the divine Principle, from which Life itself emanates. The symbolism of water is closely connected to spiritual purification and regeneration. From an apophatic point of view, this "water of life" is not a tangible or conceptual element but represents the ineffable essence of Being that transcends all form and distinction.

The fact that this water flows from the throne of God and the Lamb signals a double symbolism:

- The throne indicates the supreme authority and the transcendent dimension of the absolute Being.

- The Lamb represents compassion, self-immolation, and the process of returning to unity. In wisdom terms, it symbolizes the need to sacrifice the ego in order to commune with the divine.

2. The tree of life on both banks of the river

"In the middle of the town square and on both banks of the river stood the tree of life."

The tree of life, placed in the center, unites heaven and earth, the visible and the invisible. It is rooted in the One, the source of all reality. Its position on the two shores symbolizes the balance between dualities (masculine and feminine, active and passive, earthly and celestial), which are reconciled in their common origin.

3. The Twelve Harvests and the Monthly Fruit

"It yields twelve harvests a year, bears its fruit every month."

The twelve, in its cyclic perfection, represents the totality and completeness of sacred time. The monthly harvests suggest the incessant abundance of divine grace, which is continually manifested. There is no interruption or scarcity: the fruit of the tree is always available to those who open themselves to the Truth, it reflects the possibility of a continuous and universal spiritual realization, available at all times to anyone who overcomes the limitations of time and space.

4. The Leaves for the Healing of Nations

"The leaves of the tree are for the healing of nations."

The leaves, humbler than the fruit, represent a therapeutic and

universal aspect of the divine Reality. In a world fragmented by conflict and division, the healing of nations is symbolic of the return to primordial unity. However, this unity is not to be understood as uniformity, but as the harmonious integration of differences into the single Principle. This healing is not the result of worldly action or material conquest, but the fruit of spiritual awakening that transcends egoic and nationalistic identifications, bringing everything back to the original Silence.

Conclusion

Revelation 22:1-2 describes a reality that is not worldly but metaphysical: the river, the tree of life, and its properties represent the process by which the soul, abandoning the illusions of the phenomenal world, takes root in the divine source. Symbolic language invites us to transcend every image to rediscover, through the negation of every concept, the ineffable Being who is at the same time origin, nourishment, and healing of all that is.

Revelation 22:3-5

3 There will be nothing cursed anymore. In the city will be the throne of God and of the Lamb; His servants will serve him, 4 and they will see his face, and they will have his name written on their foreheads. 5 There will be no more night; they will not need lamp light, nor sunlight, for the Lord God will enlighten them and they will reign forever and ever.

The image inspired by Revelation 22:3-5, combines a golden celestial city, the throne of God and the Lamb, divine light, servants with God's name on their foreheads, and eternal harmony.

Verse Analysis:

1. Curse Removal

- Overcoming the negative evaluation of God - The nations maintain the fullness of eschatological life

2. New God-Man Relationship

- Throne of God and of the Lamb as a place of full communion

- Overcoming the limits of earthly worship

- Servants see and worship God's face

3. Identity Symbolism

- Divine name on the forehead indicates:

- Absolute homogeneity between God and believer

- Irreversible membership

- Individuality in the community context

4. Radical renewal

- Elimination of the night symbolizes:

- Overcoming the current phase of creation

- Immediate communication of divine glory

- New creation completely transformed

5. Divine Illumination

- God at the center of the new creation

- Direct light irradiation

- Elimination of the need for external light sources

- Full participation in the eschatological kingdom of God

The song describes a total transformation: from a limited reality to a dimension of perfect and luminous communion with the divine.

The final step of the Apocalypse represents the fulfillment of cosmic and inner transformation, a return to the original unity where all separation and corruption is dissolved. Approaching this passage through the doctrine of revival and the lens of apophaticism, essential themes for symbolic and spiritual understanding emerge:

1. "There will be nothing cursed anymore"

The cessation of what is "cursed" implies the annihilation of the dualistic conditions of the fall: the separation between man and God, between spirit and matter, and between subject and object. Here the curse represents not a simple judgment, but an ontological state of alienation, similar to the metaphysical ignorance that the doctrine of awakening invites us to overcome.

In the context of awakening, this indicates a return to a state of pure essence, where illusory distinctions are dissolved. Reality is perceived in its original transparency, free of stain or contamination.

2. "In the city shall be the throne of God and of the Lamb"

The city is a symbol of the integrated totality, the "glorious body" of humanity and creation. The throne of God and the Lamb represents the absolute sovereignty of the divine, but also the full union between transcendence (God) and immanence (Lamb, symbol of redemptive sacrifice). The transcendent principle (the "unborn" or "uncreated") manifests itself fully in immanence without losing its absoluteness.

3. "They will see his face and have his name written on their foreheads"

"Seeing the face of God" indicates the direct and unmediated contemplation of the Divine, a state of supreme gnosis. Here we go beyond any affirmative theology: it is not a question of "seeing" with physical or mental eyes, but of an intuitive knowledge that transcends

the subject and the object.

The "name on the forehead" implies a transformed identity: bearing the name means that the servant and the divine have become one. This is the condition of the awakened man, who is no longer separated from the absolute principle but is its living reflection.

4. "There will be no more night"

The night, a symbol of ignorance, duality and separation, is abolished. There is no longer any need for "lamp" or "sun," which represent external lights, because the Lord God himself illuminates. This light is not physical, but it is the uncreated Light, the pure being who is at the same time the source of knowledge and reality. All inner darkness dissolves, leaving a single luminous reality, an intuitive knowledge without an object.

5. "They Will Reign Forever and Ever"

The eternal kingdom is not a temporal domain, but the state of participation in divine eternity. The duality between servant and Lord is now overcome: "to reign" means to live in full awareness of unity with the transcendent principle, it represents being established in the immutability of the Absolute, beyond time, where every change and contingent condition dissolves.

Apophatic synthesis

In apophatic terms, the passage does not describe a positive condition (concrete or literal), but alludes to the overcoming of any limited condition. The city is not a physical place, but a state of consciousness. The face of God is not visible as an object, but is the revelation of the "nothingness" (in the positive sense) into which individuality dissolves.

This is the point at which words stop: everything that can be said is extinguished in the uncreated Light, where nothing remains to know or anyone who knows.

Revelation 22,6

6 Then he said to me, "These words are faithful and true; and the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must happen shortly."

1. The Angel **and the Vision**

   A majestic angel, with golden wings and a luminous aura, holding an ancient open book (symbol of the words "faithful and truthful").

   The background is a celestial landscape, with golden clouds and a divine light descending from above.

   The angel points to a luminous path that leads to a shining city (the New Jerusalem), a symbol of the promised future.

2. **God** 's **Word**

   An ancient scroll with luminous letters, as if it were written with divine light, floating in the air.

   The atmosphere is surreal, with ethereal colors such as midnight blue and gold.

3. **The** Messenger **of Time**

   Golden hourglasses give off a warm light, indicating "what is to happen soon".

   In the background, visions of biblical events such as the New Jerusalem

4. **A** prophetic **landscape**

A mystical landscape with a divided sky: half serene and bright, half dark and stormy, to represent the boundary between present and future.

In the center, the angelic figure descending with a message written on a luminous banner.

5. **The Word That Reveals Itself**

Rays of divine light that descend from above, illuminating the angel who reveals a parchment.

The text "These words are faithful and truthful" is visible.

Symbolic details to add:

Colors: Warm and divine shades such as gold, white, blue, and touches of red.

Symbols: Omniscient eye, a key that symbolizes revelation.

Atmosphere: Celestial, with a sense of majesty and mystery.

Comments

1. Structure and Contextualization

- The verse is located in the final part of the Apocalypse, where John reappears as narrator

- There is a structural connection with the beginning of the book (1,1.4.9), creating a narrative framework

- The angel's intervention has a solemn and direct character, emphasizing the importance of the message

2. The "Words" and their deep meaning

- Transformation: from generic "words of prophecy" (1,3) to "these words" specific

- Key features:

They Are "Faithful and Truthful"

They reflect divine coherence in history

They have an intrinsic strength ("energy")

3. God's Role as Source

- God is presented specifically as "God of the spirits of the prophets"

- The divine initiative is manifested through:

Prophetic mediation

Direct inspiration

Contact with the divine Spirit

4. The process of prophetic transmission

- An interesting dynamic of "osmosis" is highlighted:

Between the divine Spirit and the receptive capacity of the prophets

Between the original message and subsequent insights

Between divine revelation and community interpretation

5. The temporal and historical dimension

Future events are presented in a particular perspective:

Not as mechanical determinism

As a realization of the divine plan

With a "fast" but not necessarily immediate pace

6. Insights

- The formula "faithful and truthful" recalls other passages of the Apocalypse (19:9; 21:5), creating a thematic continuity

- The expression "God of the spirits of the prophets" suggests a continuity with the Old Testament prophetic tradition

- The concept of "speed" can be interpreted not so much in a chronological sense as in a qualitative sense, indicating the certainty of implementation

7. Pastoral aspects

The verse has important pastoral implications:

- Emphasize the reliability of divine revelation

- Highlights the role of the community in interpretation

- It invites a careful reading of historical events in the light of faith

8. Contemporary relevance

The message remains relevant:

- In the invitation to discern the signs of the times

- In trust in the active presence of God in history

- In the role of the believing community as interpreter of revelation

Revelation 22:6 invites reflection that transcends mere literal interpretation. This verse, which concludes the Apocalypse, contains key elements for understanding the relationship between the divine, prophecy, and the spiritual experience of revival.

1. "These words are faithful and true"

This statement is an affirmation of the *metaphysical solidity* of the message. In the context of the doctrine of revival, the term "faithful" refers to consistency with the transcendent principle that underlies being. "Truthful" emphasizes the integrity of a revelation that is not simply a statement of future facts, but an existential testimony. In an apophatic sense, however, what is "true" cannot be fully grasped or described in conceptual terms. The fidelity and truth of these words, therefore, lie in their ability to point beyond themselves, towards a reality that can only be intuited in inner silence.

2. "The Lord, the God of the spirits of the prophets"

This phrase recognizes the Divine Principle as the origin of prophecy and as the "God of spirits." In the doctrine of awakening, the term

"spirits" can be interpreted as those centers of consciousness in which the Divine is reflected. Prophets are those who, having purified their nature, become instruments for the manifestation of a higher truth. Apophatically, "God of spirits" reminds us that the Divine is not identified with any form or expression. The "spirits of the prophets" do not possess the Divine, but are transparent channels through which the ultimate Reality allows itself to be glimpsed.

3. "He sent his angel"

The angel is a symbol of the mediating principle between the transcendent and the immanent. In the perspective of awakening, it represents an inner function, the one that guides the soul towards enlightenment. It is the light of spiritual intuition that illuminates what is hidden from the ordinary mind. In an apophatic key, the angel should not be interpreted as a separate entity, but as a modality of the Divine that manifests itself in consciousness to orient it beyond dualistic illusions.

4. "To show his servants what is to happen in a little while"

This sentence introduces the idea of an imminent revelation. The doctrine of revival emphasizes that "what is to happen" is not to be understood exclusively in a chronological or historical sense, but as an inner process that takes place in the eternal instant of the present. It is the invitation to awaken to the reality that is always already here, but that ignorance veiled. Apophatically, "what must happen" is a paradox: nothing "happens" in the absolute sense, because every phenomenon is illusory with respect to the permanence of the Divine. It is an indication to look beyond history towards being pure.

Conclusion: The Way of Awakening and the Angel of Prophecy

Revelation 22:6 offers a key to understanding how the spiritual path, in its essence, is a reconciliation between the ineffable mystery of the Divine and tangible manifestation. The message "faithful and truthful" is a call to right attention, which leads from the multiplicity of words to the silence that contains all truths. In the final analysis, this revelation invites an upward movement that is not only cosmic, but deeply interior: the awakening of the soul to its original state, in unity with the Principle.

Revelation 22:7

7 "Behold, I am coming quickly. Blessed is he who preserves the words

of the prophecy of this book."

The image shows a celestial scene with a glowing being in the center, surrounded by an aura of golden light and angels flying around. The being seems to ascend or descend from a sky full of golden and luminous clouds. In the foreground, a kneeling figure, wrapped in a white cloak, holds an open book and looks towards the luminous being. There is also an open book on the floor, near a vase of flowers and a tree in an ornate vase. The scene is set in an architectural setting with gilded columns and intricate details.

The luminous being in the center could symbolize Christ returning, as described in the verse. The kneeling figure represents a believer guarding the words of the prophecy, depicted with an open book. The flying angels and the aura of golden light amplify the sense of sacredness and importance of the scene, emphasizing the theme of Christ's imminent coming and blessing for those who guard his words.

Comments

The statement "Behold, I am coming quickly" is expressed in the first person by the risen Jesus. The word "Behold" serves to emphasize his continuous presence in the liturgical assembly. This verse speaks not only of the final coming of Jesus at the end of time, but of his living and active presence that is manifested in current history through the Christian community.

The angel, in one of the seven beatitudes of the Apocalypse, declares the blessing for those who guard the words of the prophecy. This means that those who listen, interiorize and live according to the prophetic word heard are blessed. It is not just a matter of applying instructions immediately, but of keeping the words of prophecy present in the mind and heart, ready to be put into practice when necessary.

To guard the words of prophecy means to preserve them with care and love, allowing them to enrich and transform life. The prophetic word is not a set of static rules, but a source of life and inspiration that must be continually contemplated and developed.

In this context, "Word of God" is also the name of the risen Jesus, the one who sits on the white horse and judges with justice. To guard the word means to keep alive the presence and teachings of the risen Jesus.

The analysis of Revelation 22:7 invites us to consider the profound significance of the imminent return of Christ and the custody of the prophetic words as central elements of a spiritual path to the realization of Being.

1. "Behold, I'm coming quickly"

This statement conveys a sense of imminence and spiritual urgency. In the context of the doctrine of revival, the "coming" of the Christ is not merely a chronological event, but a reminder of the eternal presence of the Divine that can manifest itself at any moment to the one who is ready to receive it.

- Existential imminence: The "soon" does not indicate a distant future, but the ever-present potential of spiritual awakening. It is an invitation to live with full attention to the present moment, where the Divine can be encountered in the depths of one's being.

- The return as an inner transfiguration: In an apophatic sense, the "coming" of Christ can be interpreted as an inner event, the descent of divine awareness that dissolves all illusions and dualisms.

2. "Blessed is he who keeps the words of the prophecy of this book"

Beatitude is associated with the ability to guard, that is, to preserve with fidelity and vigilance, the truths contained in revelation. This

"guarding" is not a purely intellectual act, but an existential practice that involves the heart and mind.

- Guarding as Living Meditation: In the doctrine of revival, guarding means internalizing the prophetic word not as dogma, but as a guide to enlightenment. The text becomes a symbolic map that indicates the path towards union with the Divine.

- The value of prophecy: The "prophecy of this book" is not a prediction of future events, but a revelation of the spiritual structure of reality. To guard it means to live in harmony with this profound truth.

Apophatically, "guarding" also implies an abandonment of the literal meaning, in order to arrive at the silence in which the Word manifests itself in its ineffable fullness.

3. Bliss and Awakening

The bliss mentioned here is not a superficial emotion, but the state of one who has awakened to the ultimate truth. The custody of the words of prophecy becomes an exercise in spiritual rectitude, through which the duality between the guardian and what is guarded is overcome.

- The word as a bridge to the Divine: Prophecy does not belong to the domain of linear time, but is a reflection of the eternal Principle. The one who guards it enters into communion with this transcendent reality.

- Bliss as a natural state: When the ego is transcended, and the words of prophecy become one with the being of the keeper, bliss reveals itself as the very foundation of existence.

Conclusion: Awakening through Listening and Custody

Revelation 22:7, in the perspective of the doctrine of revival, is a call to spiritual vigilance and inner fulfillment. The coming of Christ is an event that happens in the awakened heart, and the guarding of the words of prophecy is the art of keeping the mind and heart turned toward the Absolute. In an apophatic key, the lyrics invite us to overcome any attachment to form to embrace the essence. It is in silence, beyond words, that the "coming" of the Divine is fulfilled and bliss is revealed.

Revelation 22:8-9

8 I, John, am the one who heard and saw these things. And when I had seen and heard them, I fell down at the feet of the angel who had shown them to me, to worship him. 9 But he said to me, "Take care not to do it; I am a servant like you and like your brethren, the prophets, and like those who guard the words of this book. Worship God!"

The image depicts a celestial scene with an angel in the center, radiating light and holding a book. The angel is surrounded by several figures, some of which have wings, and appear to be in a state of reverence or worship. An individual kneeling before the angel reaches out towards him. The background is filled with clouds, stars, and ethereal light, creating a heavenly atmosphere. There are also two open books, one on the floor in front of the kneeling figure and the other held by the angel.

This scene is closely linked to the verses of Revelation 22,8-9. In these verses, John tells of having seen and heard extraordinary things and, for this reason, he prostrates himself at the feet of the angel to worship him. However, the angel admonishes him by telling him not to do it, since he too is a servant of God, like John and his brothers. The angel emphasizes that only God is to be worshipped.

The image perfectly captures the moment when John is kneeling before the angel, reflecting his state of wonder and reverence. The

angel, with the book, represents divine revelation and the order to worship God alone. The figures surrounding the angel add an extra layer of sacredness and importance to the scene, highlighting the message of respect and worship for God alone.

This passage and the image together remind us of the importance of recognizing the true source of authority and divinity, always keeping God at the center of our worship. The act of John prostrating himself and the correction of the angel teach us to maintain the right attitude of humility and faith.

Comments

In this brief episode, John emphasizes his personal experience of hearing and seeing the revelations, leading him to write the book of Revelation. The content of these revelations is so important that it seems right to attribute them directly to God through the angels.

The command to worship God alone is reiterated (as in Revelation 19:10). Although angels are involved in salvation history, their role remains that of fellow servants of John and all believers. These are those who exercise prophecy and, in general, all those who guard the words of prophecy heard during the liturgical experience.

By repeating the importance of maintaining the content of this book (Revelation 22:7,9), the author suggests that the assembly, learning from these words, will be able to correctly understand human events and to transmit in the present the values, riches and vitality received from the risen Jesus, who remains the last Word of the Apocalypse.

In summary, John reminds us of the importance of worshipping God alone and of guarding the words of prophecy in order to fully live the values transmitted by the risen Jesus. This custody will allow us to apply these teachings in our daily lives, always guided by the Holy Spirit.

The analysis of Revelation 22:8-9 in the light of the doctrine of revival and the apophatic approach highlights an essential call: the recognition of the authentic spiritual hierarchy and the primacy of the Divine over any intermediate form or manifestation. This episode offers a profound lesson in the relationship between the seeker, the divine mediators and the Absolute.

1. "I, John, am the one who heard and saw these things"

John presents himself as a direct witness of revelation, emphasizing the authenticity of his experience. His confession is not only personal, but universal: every soul, on the path of awakening, is called to hear (understand interiorly) and see (realize in his own experience) the divine truth.

- Vision as awakening: In the doctrine of awakening, the act of "seeing and hearing" represents the moment of enlightenment, when the veil of ignorance is lifted and the being comes into direct contact with reality.

- Testimony as humility: John does not claim any spiritual superiority, but stands as a witness, reflecting the humility that characterizes those who have touched the truth.

2. "I prostrated myself at the feet of the angel to worship him"

The gesture of prostrating oneself shows the human risk of confusing the messenger with the Message, the intermediary with the Source. John, despite his spiritual greatness, falls into an understandable error: attributing to the mediator (the angel) a role that belongs only to the Divine. - The projection of sacredness: This act reflects a natural tendency of the human being to seek visible support for devotion. The doctrine of awakening, on the other hand, invites us to transcend forms, recognizing that every manifestation is a reflection, not the ultimate Reality.

- The risk of subtle idolatry: Angel worship symbolizes the possibility of attaching oneself to manifestations of the sacred (visions, experiences, symbols) instead of aiming for the transcendent Essence.

3. "Take care not to do it; I am a servant like you"

The angel's answer is clear and direct: he is nothing more than a servant, like John and the other prophets. This unmasks every illusory hierarchy and places all conscious beings on an ontological level of equality before the Divine.

- The function of the angel: In the perspective of the doctrine of revival, the angel represents a mediating principle, a cosmic function that helps the human being to orient himself towards the Absolute. However, it is not the ultimate End, but only a means.

- The universality of the call: The angel emphasizes that everyone,

from the prophets to the keepers of the words, participates in the same reality of service and revelation. This vision eliminates any sense of spiritual separation or exclusivity.

4. "Worship God!"

The angel reaffirms the essential: adoration belongs only to God. This command mirrors the heart of the doctrine of awakening: the abandonment of all attachment to forms and the turning exclusively to the formless Absolute.

- Worship as a practice of awakening: Worshipping God is not just about turning to a personal entity, but about recognizing and surrendering to the Supreme Principle that is beyond duality. This adoration is not a mere external ritual, but an inner act of unification with the Divine.

- The transcendence of the angel: The angel does not seek adoration, but refers beyond himself, acting as a guide to the Divine. This is an apophatic teaching: every manifestation must be overcome in order to achieve Unity.

5. Implications for the path of awakening

- Spiritual discernment: The passage invites us to develop a deep discernment so as not to confuse the means with the End. Every experience, however sublime, must be transcended.

- The Authentic Spiritual Hierarchy: All servants of the Divine, from angels to prophets, share the same service and participate in the same reality. True hierarchy is not based on power, but on transparency with respect to the Divine.

- Worship and revival: The worship of God, in the doctrine of revival, is not an act separate from daily life. It is a continuous attitude of presence and awareness, a making oneself empty so that the Divine can shine.

Conclusion

Revelation 22:8-9 is a powerful call to purity of spiritual intention and recognition of ultimate Reality. John's gesture and the angel's response represent the human journey towards the truth: from the recognition of intermediate manifestations to complete surrender to the Absolute. Worshipping God, in the vision of revival, is the supreme act of transfiguration, where the "servant" dissolves into divine Unity.

Revelation 22:10-11

10 Then he said to me, "Do not seal the words of the prophecy of this book, for the time is near. 11 Let the unrighteous continue to practice unrighteousness; let him who is unclean continue to be unclean; and he who is righteous should continue to practice righteousness, and he who is holy should still sanctify himself."

The image is a detailed and symbolic representation of a scene inspired by the themes of judgment, time and the afterlife. The scene is divided into two contrasting halves.

1. Left Side:

- Dark and Desolate Environment: Skeletal and hooded figures in a gloomy landscape with ruins and a dark sky.

- Hourglasses: Different instruments with flowing sand, a symbol of the passing of time.

- Open Book: A sacred or prophetic text, in the foreground.

2. Right Side:

- Bright and celestial environment: Figures in white robes on clouds, with angels flying in the sky.

- Central figure: A radiant being with wings, who emanates light

and stands in the center of a golden portal surrounded by clocks, suggesting the concept of divine or eternal time.

Analysis and Commentary

This image visually reflects the themes of Revelation 22:10-11, which speak of the imminence of prophetic time and the persistence of the moral state of each one, be it unjust, unclean, righteous or holy.

- Theme of Time: The hourglasses and clocks symbolize the passage of time and the urgency of the prophetic message "the time is near". This emphasizes the importance of not sealing the words of prophecy, as the time for their fulfillment is imminent. - Contrast between Light and Dark: The dark left side represents injustice and impurity, while the bright right side symbolizes justice and holiness. This reflects the invitation to each to continue in his or her own moral state, with the prospect of a final judgment.

- Central Figure: The radiant figure with wings and golden portal represents the divine presence and imminent judgment.

Interpretation

The image captures the idea that, as the prophetic time approaches, each individual is called to persevere on his or her own moral journey. Those who are righteous and holy must continue in their righteousness and holiness, while the unrighteous and impure are left to their own choice, with the inevitable divine judgment looming.

The invitation to "not seal the words of prophecy" implies that revelation is open and accessible, necessary for preparation and ongoing reflection on the imminent realization of the divine plan.

Comments

The angel continues to speak to John, telling him not to hide the words of the prophecy in this book from others. The message must be shared with the world because the time for its realization is near. This means that people must listen to and understand these words, but also put them into practice in their daily lives.

The angel emphasizes the continuous situation of opposition between good and evil in history and in people's personal lives. The unrighteous will continue to practice unrighteousness, while the

righteous will continue to practice righteousness. In the same way, the unclean will continue to be unclean and the saints will continue to sanctify themselves. This duality between good and evil will persist until the end of time, with the final victory of good.

In John's vision, evil represents the absence of Christ and emptiness in the renewing presence of Jesus. Even though the good is present in the world, it is in the process of development and tends towards its complete realization. Injustice is seen as part of the earth system symbolized by Babylon, and those who practice injustice are increasingly corrupted.

In contrast, the kingdom of Jesus Christ is in the making and belongs to believers who work righteousness. These believers must continue to pursue righteousness, positively influencing human affairs and maintaining their holiness. Their continuous commitment will make them more and more holy.

Hence, these verses remind us not to hide the truth and to live consistently with the principles of righteousness and holiness, for the time of the fulfillment of prophecy is near. The struggle between good and evil is continuous, but perseverance in good will lead to final victory.

Analysis and commentary on Revelation 22:10-11 according to the doctrine of revival

This passage reveals a complex and profound message that recalls the tension between human free will and the inevitable manifestation of divine order. Its interpretation, in the light of the doctrine of revival, invites us to reflect on the nature of time, the fulfillment of truth, and the role of the individual in the spiritual process.

1. "Do not seal the words of the prophecy of this book, for the time is near" - Open Revelation: Unlike other scriptures where prophecies are sealed until a future time (e.g., in Daniel 12:4), here the command is not to seal. This underlines the urgency and immediacy of the message: the truth is not hidden, but accessible to anyone with eyes to see and ears to hear.

- Time and eternity: The "near time" should not be interpreted simply in a chronological sense, but in an existential sense. It points to the ever-present reality of awakening, which is at hand for those who are ready to receive it. The proximity of time is a call to the awareness of

the "here and now", the only moment in which transformation can take place.

2. "Let the unrighteous continue to practice unrighteousness; let him who is unclean continue to be unclean"

- Freedom to be who one is: This verse seems paradoxical, almost fatalistic, but it reflects a profound truth: each individual is free to follow his or her own nature. On the path of awakening, one cannot force someone to spiritual change; Transformation must be an inner and spontaneous choice.

- The justice of dharma: Those who persist in injustice or impurity align themselves with their karmic tendencies. The doctrine of awakening recognizes that the cosmic order allows each being to manifest his or her nature to the point where self-realization becomes inevitable.

- Mirror of choices: This verse also serves as a mirror: the reader is called to reflect on which path he is following. The choices are not indifferent; they bring consequences in ultimate reality.

3. "Let him who is righteous continue to practice righteousness; and he who is holy let him sanctify himself again"

- Justice as a Continuing Practice: The verse does not merely identify who is righteous or holy, but emphasizes that these qualities must be cultivated continuously. There is no definitive point of arrival; Awakening is a dynamic process.

- The invitation to perfection: Further sanctification is not an addition, but a deepening of inner purity and communion with the Divine. The doctrine of awakening teaches that the human being can always rise to a more complete union with the Absolute.

- Fluid spiritual hierarchy: In this view, the righteous have not necessarily come to holiness, but are on a path. Everyone advances according to their own realization, without confrontation or competition.

4. A dual message: urgency and acceptance

- Eschatological urgency: The proclamation that the time is near calls for immediate attention. Human life is short and uncertain, and the opportunity for revival must be seized now.

- Acceptance of cosmic order: However, there is also an invitation to let things be as they are. It is not a question of indifference, but of recognizing that each being must go through its own process, and that shadows also play a role in the unfolding of the divine plan.

5. Implications for awakening

- The role of the witness: The awakened individual observes the manifestation of the world without attachment or judgment. He does not try to force change in others, but offers his own example as a guide.

- The incessant practice: For those who are righteous or holy, the invitation is to persevere, not as an effort, but as a natural expression of what one has become.

- The essence of choice: Each person is faced with a choice: to follow the path of injustice or that of justice. The doctrine of revival teaches that this choice is not only moral, but ontological, determining the degree of participation in the divine order.

6. Conclusion

Revelation 22:10-11 represents a moment of balance between human freedom and divine fulfillment. Each individual is called to continue on his or her own path, whether it is towards justice or impurity, knowing that the time is always near and that revelation is open to anyone who wants to accept it.

In light of the doctrine of revival, this passage emphasizes the importance of living fully in the present, embracing the cosmic order and practicing righteousness as a means of drawing closer to the Divine. True transformation occurs when the being recognizes that time, action, and realization are one reality in the Absolute.

Revelation 22,12-13

12 "Behold, I am coming quickly, and with me I will have my reward to give to each one according to his works. 13 I am the alpha and the omega, the first and the last, the beginning and the end.

The image depicts a celestial scene with angelic figures and a central figure that appears to be a representation of Christ. The central figure is surrounded by a luminous aura and is located in the center of a circle that contains various iconographic symbols. Above and on the sides of the central figure are omega symbols (Ω), representing the beginning and the end.

At the bottom of the image, there are angelic figures who appear to worship or welcome the central figure. An angel holds a scale, a symbol of justice and judgment, which is connected with the concept of reward according to the works mentioned in the verses. The scene is set in the clouds, with an atmosphere of divine light and flowers in the foreground, which can symbolize eternal life and the beauty of paradise.

Analysis and Commentary

This image visualizes the concepts expressed in the verses of Revelation 22,12-13, emphasizing several themes: - The Return of Christ: The central figure surrounded by light represents Christ announcing his imminent return with the reward for each according to his works. This emphasizes the urgency and importance of being prepared for the final judgment.

- Justice and Judgment: The angel holding the scales represents justice and divine judgment. The scales symbolize that each person will be judged according to his or her own works, a central concept in the message of Revelation 22:12.

- Eternity and Divinity of Christ: The alpha and omega symbols highlight Christ's declaration that he is the beginning and the end, the first and the last. This represents his eternity and divinity, emphasizing that the whole universe is contained in his being and sovereignty.

Interpretation

The image captures the essence of the verses, showing Christ as the supreme judge who soon returns to reward each according to his works. The celestial atmosphere and angelic figures amplify the sense of sacredness and importance of the moment. The presence of the alpha and omega symbols calls attention to the eternal nature of Christ and the fact that everything is under his jurisdiction.

This depiction reminds us of the importance of living a righteous and holy life, always being aware of Christ's imminent return and judgment. The scales of justice invite us to reflect on our actions and to maintain a behavior that can be worthy of God's reward.

Revelation 22:12-13, with its eschatological and symbolic proclamation, invites deep reflection and can be interpreted through a lens that transcends the mere literal and moral level to embrace a deeper understanding of the Self and ultimate reality.

1. "Behold, I am coming quickly": The immanence and transcendence of the Divine

This statement is full of meaning, indicating an event that is not only future, but also imminent and, paradoxically, always present. This "coming" can be interpreted as the inner awakening: the Divine is not far away, but dwells in the heart of the awakened being. The proximity of the coming emphasizes the urgency of spiritual transformation, which does not take place in chronological time, but in the eternity of the present moment. The expression could be read as a self-revelation of the ineffable Mystery, which approaches without ever being fully captured. The "coming" is a symbolic way of speaking of the epiphany of the Unknown.

2. "With me I will have my reward to give to each one according to his works": Justice as ontological balance

The mention of the works can be read in a dual way. In the literal sense, it refers to retributive justice: every action has a consequence.

But in the doctrine of awakening, this phrase can be understood on an existential level: "works" are not only external actions, but the inner qualities of being. The awakened person recognizes that what one "receives" is the exact reflection of what one has become. The concept of "reward" dissolves into the recognition that each individual receives on the basis of his or her ability to open himself to the Mystery. It is not a prize, but a return to the Truth, to the extent that one is willing to let go of the illusion of the ego.

Every action leaves a trace, and the "reward" corresponds to the fruit of the works, which should not be understood simply as a reward or punishment, but as the natural consequence of a universal principle of cause and effect. This mirrors the law of cosmic order, where inner awakening involves the awareness that every act generates a return. This "reward" is also seen as a call to individual responsibility on the path to emancipation. "Works" are not only external actions, but also inner movements, thoughts and intentions that shape the state of being. The imminent coming of Christ can be understood as the arrival of the awareness of the ultimate Truth, which judges not by condemnation, but as a fire that purifies.

3. "I am the Alpha and the Omega, the first and the last, the beginning and the end": The Unity of the All

The beginning and the end, the alpha and the omega, are two aspects of the same Essence. Duality (beginning-end, first-last) exists only for the conditioned mind; those who are awakened recognize that all duality dissolves into the One. To declare oneself to be "the beginning and the end" is to be neither one nor the other in the limited sense. The Alpha and Omega are symbols of an infinite reality that transcends every mental category. This statement is therefore a powerful reminder of the eternity and uniqueness of the Absolute. Alpha and Omega, as the first and last letters of the Greek alphabet, represent the beginning and the end of everything, symbols that refer to a reality that transcends linear time. This statement is connected to the unspeakable nature of God, who is both the point of origin and the ultimate end of all existence, but cannot be limited to either the beginning or the end. The Absolute is not the object of positive description: it is the "First" as the origin of all manifestation and the "Ultimate" as the destination of the return to what is beyond manifestation. Everything emerges from Him and everything returns to Him. The understanding of this truth leads to the overcoming of duality: Alpha and Omega are not two separate poles, but aspects of the same undivided One. In practical terms, this recognition requires abandoning the idea of a separate self and dissolving into the

awareness that the individual self has always been part of the Whole.

Conclusion: The Invitation to Wake Up

This passage of Revelation is a warning to awaken to the Truth. It invites us to:

- Recognize the immediacy of spiritual reality, always present and ready to manifest itself.

- Understand that our inner state determines what we experience.

- Embrace the unity underlying multiplicity, dissolving any dualistic distinction.

In summary, Revelation 22:12-13 is not only an eschatological proclamation, but a call to realize the inner Kingdom, where the awakened person recognizes himself as a participant in the divine reality, the Alpha and the Omega.

The text of Revelation 22:12-13 speaks not only of a future coming, but also of a present invitation to recognize the inner Christ, the ultimate Reality, who is already here and now. The "reward" is not a future event but the immediate effect of the awareness of one's actions and state of being. To recognize the Alpha and the Omega is to live in unity, in the overcoming of time and space, opening the door to awakening as a return to the formless Being, the "Beginning and the End" that dwells beyond all duality.

The seven beatitudes of the Apocalypse：

1. Revelation 1,3: Blessed is the one who reads and blessed are those who hear the words of this

prophecy and treasure up the things that are written in it, for the time is near! (Blessed are those who read aloud and listen to the words of prophecy, observing their contents, because the time is near. This beatitude emphasizes the need for spiritual vigilance and obedience, as the time is near.)

2. Revelation 14,13: And I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in

the Lord from now on. Yes, says the Spirit, they rest from their labors because their works follow them." (Blessed are those who die in fellowship with the Lord, for they rest from their labors and their works follow them. It is an invitation to persevere in faith, with the promise of an eternal reward.)

3. Revelation 16,15: (Behold, I come as a thief; blessed is he who watches and guards his garments, lest

he walk naked and his shame be seen.) (Blessed is the one who remains alert and maintains purity, lest he be found naked and vulnerable on the Sabbath. It calls for continuous preparation for the encounter with the Lord.)

4. Revelation 19,9: And the angel said to me, "Write, 'Blessed are those who are invited to the marriage

supper of the Lamb.'" Then he added, "These are the truthful words of God." (Blessed are those who participate in eternal communion with Christ, symbolized at the banquet of the Lamb. It is a promise of victory over death and participation in the eternal kingdom.)

5. Revelation 20,6: Blessed and holy is the one who participates in the first resurrection. The second

death has no power over them, but they will be priests of God and of Christ, and they will reign with him for those thousand years. (Blessed are those who share in eternal life with Christ,

having been spiritually resurrected, for the second death has no power over them. It is a promise of victory over death and participation in the eternal kingdom.)

6. Revelation 22:7: "Behold, I am coming quickly. Blessed is he who preserves the words of the prophecy

of this book." (Blessed are those who live the words of prophecy, demonstrating faithfulness to the Lord and testimony of faithfulness and readiness for final consummation.)

7. Revelation 22,14: Blessed are those who wash their garments to have a right to the tree of life and

to enter through the gates of the city! (Blessed are those who purify themselves in the blood of the Lamb, having access to the tree of life and the Holy City. It symbolizes purification through grace and participation in eternal life.)

These beatitudes reflect a path of vigilance, fidelity, purity and participation in divine life. Through an apophatic perspective, one could see in them an invitation to progressively strip oneself of earthly illusions in order to enter into the fullness of divine life. The beatitudes of the Apocalypse are not only promises of future blessings, but also admonitions to live in vigilance, purity and perseverance. They call for inner transformation, in line with a spiritual path of preparation for the kingdom of God, and connect deeply with the symbolism of awakening and union with the divine.

Revelation 22:14-15

14 Blessed are those who wash their garments, that they may have a right to the tree of life, and that they may enter through the gates of the city. 15 Out with the dogs, the sorcerers, the fornicators, the murderers, the idolaters, and everyone who loves and practices lying.

To represent Revelation 22:14-15, we can imagine a symbolic scene that captures the essence of the text in a visually striking way that is faithful to the spiritual message.

1. The Holy City (Heavenly Jerusalem):

- An immense golden and bright city

- In the background, a blue sky with golden hues and rays of celestial light.

2. The Tree of Life:

- In the center, a majestic tree with bright leaves and golden fruits. Roots that shine like crystal and a pure river that flows at his feet, representing the water of life.

3. The Blessed:

- Figures dressed in white clothes, a symbol of purity, approaching the tree or the city gates with joy and reverence.

4. The "Outsiders" of the City:

- Beyond the city walls, a symbolic representation of those who are "outside": shadowy or distant figures, with dark shades, representing dogs, sorcerers, murderers, idolaters, etc., shown in a gloomy landscape, in stark contrast to the light of the city.

5. Light-Dark Contrast:

- One part immersed in divine light (where the blessed and the city are) and the other shrouded in darkness, representing the kingdom of sin and lies.

Color Palette:

- Celestial part: Gold, white, light blue, bright green.

- Exterior: Black, grey.

Symbolic elements:

- A rainbow symbolizes the Holy Spirit above the city.

- The river that connects the tree of life and the city like a thread of purity and grace.

Comments

The angel continues to speak, urging John not to seal the words of the prophecy in this book. The message is clear and urgent: the time is near, and the revelation must be shared with the world. The seventh and final beatitude of the Book of Revelation expresses both a positive judgment and a wish.

Beatitude and Purification: "Blessed are those who wash their garments" indicates a continuous purification and a constant renewal of the person. This process of symbolic washing represents the preparation of believers for the eschatological future, where they will have the right to the tree of life and will be able to enter through the gates of the holy city, the new Jerusalem. The tree of life, mentioned in Genesis 2:9 and 3:22, is reinterpreted here as an access to the fullness of God's vitality and resurrection.

The Exclusion of the Wicked: In contrast to the bliss of the righteous, verse 15 describes the exclusion of those who practice evil. The categories listed (dogs, sorcerers, fornicators, murderers, idolaters, and liars) represent those who have deliberately chosen to live contrary to Jesus' teachings. The use of the term "dogs" is metaphorical and negative, referring to those who reject Jesus and live in the profane and unclean system of the earth, symbolized by Babylon.

Double perspective: Access to the tree of life and entry into the city represent the personal fullness and social dimension of the fulfilment of salvation history. The drastic exclusion of the wicked reflects the final eschatological division between good and evil. The wicked are self-excluded because of their negative works, while the righteous, who keep the word of prophecy, find the fullness of life in Christ.

In summary, these verses remind us of the importance of living a life of continual purification and justice, preparing us for the fulfillment of God's promise. The seventh beatitude emphasizes that those who wash their garments and follow God's ways are blessed, while those who choose evil exclude themselves from the fullness of eternal life.

The seventh beatitude in Revelation 22:14-15 offers a symbolic synthesis of the call to spiritual awakening and purity, in an eschatological and moral context, it requires considering the interiority of the spiritual experience, the path of purification and the

symbolic meaning of the text.

Verse 14: Purity and access to eternal life

"Blessed are those who wash their garments to have a right to the tree of life and to enter through the gates of the city!"

This verse can be read as a call to inner action and spiritual purification. "Washing clothes" is not only a symbolic gesture, but represents the process of purification of lower inclinations and passions. Here, the "garments" can be understood as the symbol of the psychic nature of the individual, which must be cleansed in order to get closer to spiritual reality.

1. Symbolism of washing clothes:

"Washing clothes" represents a process of inner purification. Such purification can be seen as detachment from earthly conditioning and a return to the original essence of being. It is not a simple ritual gesture, but an ontological act: the dissolution of impurities (passions, illusions and attachments) that hinder the perception of the divine. It symbolizes the abandonment of attachments, impurities, and errors rooted in the personality, a work of negation of the "lower self" in order to bring out the spiritual principle.

2. Right to the Tree of Life:

The tree of life is a symbol of participation in eternal life and the universal Logos. It represents access to the transcendent source, union with the original Principle. To wash one's clothes means to remove what obscures this participation, which is not a juridical "right", but an ontological conformity with the Divine. It represents direct access to divine reality or spiritual immortality, attainable only through overcoming ignorance and adherence to essential truth.

3. The city gates:

The city symbolizes the Heavenly Jerusalem, the order of the regenerated being. Entry through the gates implies full integration into the restored cosmic order. Only those who are transparent to the divine light, having transcended the ego and finitude, can access this dimension. Open doors indicate that the path is accessible to those who are ready to enter transcendent awareness.

Verse 15: The exclusion of the impure

"Out with the dogs, the sorcerers, the fornicators, the murderers, the idolaters and anyone who loves and practices lying."

This verse lists a number of symbolic categories of those who are excluded from the city and tree of life. Such exclusions are not punitive but represent a state of self-exclusion due to identification with what is inferior and illusory.

1. The "dogs" and the excluded:

"Dogs" were often symbolic of impurity and moral disorder in the Scriptures. Here they represent those who remain in the darkness of ignorance and non-integration with the divine. These figures are not "condemned" by an external justice, but exclude themselves because of their inability to transcend the level of materiality and the false self. A symbol of low and uncontrolled instincts, in biblical culture dogs were seen as impure and vagabonds, representing the lost man, unable to order his interiority.

2. Types of impurities:

- Sorcerers, fornicators, murderers, idolaters: Each category represents a distorted attachment or abuse of vital and spiritual forces:

- The sorcerer, the magician, manipulates sacred energies for selfish ends. It represents the distortion of spiritual forces for selfish purposes, a betrayal of truth in favor of personal power.

- The fornicator disorders the vital energies in passion not oriented towards the greater good. It is not just carnal sins, but the betrayal of the spiritual essence, an attachment to lower desires.

- The murderer destroys life, denying the value of being, suppresses the spiritual principle (the murder of the "higher self").

- The idolater diverts desire from God to false absolutes, replaces the spiritual principle of the "higher self" with illusory objects of veneration, feeding ignorance.

- Those who love and practice lying: Lying is seen as the greatest betrayal of the Logos, which is truth. To love and practice lies is to live in self-deception, far from ultimate reality, immersed in illusion perpetuating false visions of reality.

3. Internal separation:

The separation between the "elect" and the "excluded" is not an external division, but a reflection of the inner struggle in the human being. The lower part, linked to egoic desires and illusions, is excluded and rejected in the awakening process.

The Seventh Beatitude in the Context of Awakening

This bliss emphasizes that access to the tree of life is not a prize, but a natural consequence of achieving a state of spiritual transparency. Washing clothes means purifying the heart, freeing oneself from the condition of circularity of passions and illusions and orienting oneself towards reabsorption into the Absolute.

The exclusion of the impure is not an act of divine punishment, but an ontological condition: the impure is the one who remains identified with the "false self" and with the phenomenal world, losing the ability to recognize and live in the divine light. The whole process described in these verses calls for a path of inner transmutation:

Purification (washing clothes): The first step in entering spiritual reality is to get rid of the superstructures of the egoic self. Purification, here, is not a moral act in the common sense, but a recognition and removal of that which veils the inner light.

Distinction between truth and illusion (inside/outside): The "lie" is the root of separation from divine reality. Access to the city requires constant work to recognize the truth and reject what is false.

The Return to the One: The tree of life and the city represent the state of non-dual Being, in which all duality (inside/outside, pure/impure) is overcome. However, this state can only be achieved through the elimination of the "psychic noise" of passions and illusions.

The tree of life, the garments, the doors, the excluded: everything must be deconstructed to reveal what cannot be said. True bliss consists in overcoming every image and every definition to experience the ineffable mystery of union with the divine. In this sense, "washing clothes" becomes the dissolution of every human attribute to let what is eternal and unchanging shine. This beatitude is not limited to a future promise, but describes a current condition accessible to those who, in inner silence, open themselves to the divine. The city and the

tree are not external realities, but symbols of the pure Being present in every individual.

"Dogs Out": Far from representing a judgment, this passage states that what is inferior cannot coexist with ultimate reality. The process of negation (negative pathway) is necessary to abandon identification with what is not Being.

"Blessed are those who wash their garments": It is the invitation to embrace a dimension beyond the personal self, where "lavender" consists in removing every mask, every attachment, and making oneself available to the Absolute.

The seventh beatitude of Revelation 22:14-15 describes not only a future condition, but an inner process of purification, disidentification and return to Being. The tree of life and the heavenly Jerusalem symbolize the fulfillment of the awakening, achievable by those who, with discipline and discernment, detach themselves from the illusion and open themselves to the Truth. The "city" is nothing more than transformed interiority, a state of consciousness where Being shines without veils.

Revelation 22,16

16 I, Jesus, have sent my angel to testify these things to you in the bosom of the churches. I am the root and seed of David, the bright morning star."

The image combines the central symbols of the verse: Jesus, the morning star, the messenger angel, the root of David, and the heavenly Jerusalem.

1. Jesus and the Morning Star

- In the center, a luminous figure representing Jesus, dressed in bright white and surrounded by a golden light.

- A large bright star placed above him, a symbol of the "bright morning star".

- In the background, a sky that goes from night to dawn, with colors ranging from dark blue to pink.

2. The Messenger Angel

- A majestic angel flying high above a church with a beam of light descending downwards, symbolizing the message sent by Jesus.

- The figure of Jesus appears in glorious light, guiding the angel.

3. The Root and Seed of David

- A majestic tree with deep roots that intertwine in the ground, a symbol of the root of David.

- Between the branches of the tree, a light is seen that represents descent.

- At the top of the tree, the morning star shines brightly, with its rays spreading everywhere.

Comments

After the angel's statements, we find a discourse attributed directly to Jesus, present in the liturgical assembly. The phrase "I, Jesus" is unique in the New Testament; the following formula "I am" is typically Johannine. This intervention of Jesus is particularly relevant because it confirms and makes his own the message of the angel who spoke through John.

Importance of the Message

Jesus says: "I, Jesus, have sent my angel to testify these things to you in the bosom of the churches." Here, Jesus addresses believers directly, confirming the prophetic message that concerns the entire Church, both in its internal dimension and in its relationship with the outside world. The content of the message is everything that has been said and heard throughout the book of Revelation, and it represents a significant conclusion.

Symbolism of the Root of David

The image of the "root of David" is taken up again (cf. Rev 5:5) and associated with "descendants", indicating that Jesus is both the root and the descendants of David. This symbolism is connected to the earlier statement in Revelation 22,13: "I am the Alpha and the Omega, the first and the last, the beginning and the end." Jesus presents himself as the Messiah/Christ on the same level as God.

Morning Star

Closing this self-presentation, Jesus defines himself as the "bright morning star". This recalls its transcendence, its charm and its beauty. The following explanations underline two important aspects:

1. Luminous: Jesus highlights his ability to illuminate. For the assembly, the brightness of Jesus the star is, in the present, above all his word.

2. Morning: Indicates the first light that prepares the day and points to the future. Already present in the eschatological dawn of the church, Jesus will follow and guide the church until the fullness of its full day.

Poetic Creativity

The author demonstrates a happy poetic creativity by taking up the expression of the "morning star", previously used as an eschatological promise made to the victor (cf. Rev 2:28). Now, in more personal terms, Jesus himself is the morning star who begins to give himself right now.

This analysis invites us to understand the profound connection between the figure of Jesus and the continuity of his presence and guide in the lives of believers, revealing his divine nature and his central role in salvation history.

The verse of Revelation 22:16, in which Jesus presents himself as "the root and seed of David" and "the bright morning star," offers interesting insights for a metaphysical and symbolic reading.

1. "I, Jesus, have sent my angel to testify these things to you in the bosom of the churches"

This passage indicates a direct action on the part of Christ, who presents himself as a source of truth for the spiritual community (the churches). The angel can be interpreted as a symbol of enlightenment, an inner messenger that leads to the awakening of awareness. - Symbolism of "sending": The act of sending implies a transcendent force that is not identified with the individual ego, but operates through the metaphysical dimension of being. Here Jesus is not only a historical teacher, but the universal principle of divine manifestation. The angel can be interpreted as a transcendent principle, the luminous and mediating aspect between the ineffable divine and the manifested world. The angel does not represent an autonomous reality, but a symbolic function that carries the message from the supreme Principle to its emanations.

- Within the churches: The churches represent not only religious communities, but also the "inner centers" of the human being. Attestation takes place in the sphere of the heart, the place where the divine message is received. Not only historical institutions, but also symbols of the various ways of the human soul to relate to the sacred, at different levels of spiritual awakening. The angel is sent to guide you to a higher understanding.

2. "I am the root and seed of David"

This statement identifies Jesus as the alpha and omega of the messianic line, rooted in both history and eternity:

- The root: It symbolizes the original principle, the eternal source from which everything is generated. Here Jesus is described as the divine emanation that sustains the cycle of manifestation. The root represents the original, immutable Principle, the unconditioned Being from which everything emanates. Jesus, in this identification, places himself as the eternal Logos, the divine reality from which the manifest world flows.

- Descent: Indicates the incarnation, the entry of the Spirit into the realm of form. This dualism between root and descent alludes to the mystery of God's immanence and transcendence. It symbolizes the

embodiment of the divine in history and matter. Here the continuity between the transcendent and the immanent, between the divine and the human, is affirmed. Jesus as "descendants of David" shows how the sacred has become incarnate in a historical line, linking itself to the royal and prophetic symbolism of David, a figure of a spiritual king.

This reflects the individual's ability to recognize the divine not only in the transcendent (root) but also in the manifest world (descent).

3. "The Shining Morning Star"

The symbolism of the "morning star" can be interpreted as the light of awakened consciousness, the manifestation of the light that dispels the darkness of ignorance.

- Morning Star: Associated with Venus, the planet that precedes the rising of the sun, this image represents the moment before total illumination, the anticipation of union with the divine, the universal symbol of light emerging from darkness. It can be associated with the passage from the night of ignorance to the light of divine knowledge. In this image, Jesus is not only the historical Christ, but the enlightening Principle that reveals the hidden truth and leads the soul to overcome worldly limitations. The "morning star" could be seen as a metaphor for the Divine Intellect, the first level of emanation from the One that illuminates and directs the ascent towards union with the Supreme Principle.

- Light and darkness: The morning star is a symbol of overcoming dualism, it represents the soul that lies in the limine between the cycle of ignorance and ultimate freedom.

The entire verse can be seen as a call to spiritual fulfillment:

1. The Inner Christ: The angel who attests to the churches can be interpreted as a reminder of the divine nature latent in every human being.

2. Transcendent and historical identity: Jesus, as root and descent, invites us to overcome the limited identification with time and form, recognizing our own eternal origin. Root and descent indicate two poles of the spiritual path: on the one hand, the return to the original source (root), on the other, the ability to manifest that same origin in dual reality, accepting incarnation as a vehicle for awakening.

3. The light of awakening: The morning star is the image of the inner

guide that illuminates the path towards awakening, it is the symbol of the final realization, the fulfillment of the initiatory journey, in which the individual is reintegrated into the divine light that transcends all duality.

The images and symbols (angel, root, star) are not literal descriptions of divine reality, but tools for approaching the ineffable mystery. The ultimate message of the verse cannot be captured with words, but indicates a reality to be experienced directly in the silence of the awakened being. Jesus as Logos is not fully describable in positive terms (e.g., root, descent, star). These terms are symbols, approximations necessary to orient the mind towards a reality that, in its essence, is beyond any concept. The "morning star" is not a concrete reality, but an invitation to contemplate the inner light that illuminates the night of ignorance, an experience that can only be grasped in the silence of overcoming discursive thought.

This verse becomes an invitation to the experience of the transcendent, to the recognition of the inner light and to overcome the dualistic distinctions that separate the finite from the infinite, it becomes a call to the integration of all aspects of reality (transcendent and immanent) in the process of awakening and union with the ineffable Principle.

Revelation 22,17

17 The Spirit and the bride say, "Come." And he who hears, let him say, "Come." He who is thirsty, let him come; whoever wills, let him take the gift of the water of life.

The Bride and the Spirit in a Heavenly Valley

- Subject: A female figure represents the Bride (symbol of the Church) in bright dresses, who stands in the center of an enchanted valley. Near her, a shining dove represents the Holy Spirit.

- Background: A paradisiacal landscape with golden hills, crystal clear rivers and a tree of life that emanates light. - Additional Details: The figure holds a cup overflowing with brilliant water, symbolic of the water of life, which seems to emanate a divine light.

- Colors and atmosphere: Golden and blue tones, with a mystical aura and rays of light that pass through the image to give a feeling of transcendence.

A Divine Source in Eternity

- Subject: A large water source in the center, with the water gushing bright and crystalline. Around, angelic and human figures who approach with serene expressions, as if responding to the invitation "Come".

- Background: A starry sky that merges with a golden horizon, a symbol of the eternal kingdom. The water of life creates celestial reflections on the surface.

- Additional Details: A central light represents the divine presence.

- Colors and atmosphere: Ethereal tones of white, blue and gold, with plays of transparencies that emphasize the sacredness of water.

A Path to the Tree of Life

- Subject: A luminous path leading to a majestic tree of life, located next to a river of pure water flowing towards the viewer. On the sides of the path, human figures gently invite anyone to join, pronouncing the words: "Come".

- Background: A celestial city in the background, with towers of light and an open door that invites to the eternal kingdom.

- Additional Details**: Small golden cups invite anyone to freely take and drink of the water of life.

Comments

Jesus' previous self-presentation led the listening group to a culminating reaction: the invocation "Come!" which expresses the passionate desire for the fullness of Jesus' presence. The assembly is described as a fiancée who aspires to a relationship of complete love with the risen Jesus, which will be fully realized in the eschatological phase, with the wedding feast of the Lamb (Revelation 19:7).

Invocation of the Spirit and the Bride

The invocation of the fiancée is animated and flanked by the Spirit, thus becoming a single voice. This detail is significant because it indicates not a desperate cry, but a fervent request to continue and complete the presence of Jesus already active in history. This pushes the listening group to make a decision: to collaborate with Christ against the forces of evil.

Now this decision is transformed into prayer. The invocation "Come!" is repeated, inviting each member of the listening group to make this request their own. The desire for an ever fuller presence of Jesus to the point of eschatological manifestation must not make us forget that the Risen One is already present in the liturgical assembly.

Pun: Come - Come With a play on words (Come-come), the invitation initially addressed to Jesus is now addressed to individual members. Those who are thirsty - those who strongly feel the aspiration to the good and to the presence of Jesus - are invited to come, that is, to move towards the source of the invitation: the liturgical assembly. In this context, those who desire the water of life can receive it as a gift.

Reference to the Eucharist

The invitation to take the water of life, addressed by the lector-president during the liturgical assembly, indicates concrete and immediate action. The movement from the benches of the assembly to the place of the lector-president, to receive the water of life, recalls the rite of the Eucharist. This symbolic act represents the immediate offering of eternal life through communion with Christ.

In summary, this verse invites us to join our voice to that of the Spirit and the bride, expressing our desire for the fullness of Christ's presence. The water of life, offered as a gift, symbolizes the grace and salvation available to all who seek Jesus with all their hearts.

Revelation 22:17 represents one of the most conclusive and symbolically intense moments of the entire biblical text. It contains a universal invitation and the promise of the free gift of the water of life, which can be interpreted as a call to the transcendence of the ego and union with the divine principle. This verse, in its structure and symbols, reflects the dynamic of spiritual desire and communion with the ultimate Principle.

1. "The Spirit and the Bride say, 'Come'"

The invocation of the Spirit and the Bride recalls a dynamic relationship between the transcendent principle and the immanent.

- The Spirit can be understood as the breath of life, the supreme and ineffable reality, which offers itself as a guide towards awakening, represents the transcendent dimension, the divine force that calls every human being to awakening and ultimate freedom.

- The Bride represents the community of the awakened or the purified human soul, ready to receive union with the divine. The Bride, in the Christian tradition, is often identified with the Church or transfigured humanity, a symbol of the active response to the call of the Spirit. This union recalls the encounter between the absolute Self and the relative self: a movement that transcends all duality. In the context of awakening, the Bride is the one who, having overcome all conditioning, acts as an intermediary for those who aspire to liberation. His call is not a simple invitation, but an echo of the very desire of the ultimate Reality to manifest itself in those who seek.

The invitation "Come" is not only an exhortation to the eschatological return of Christ, but a call addressed to every being to respond to the eternal presence of the divine. This is a call to conversion, the return of the soul to its Principle, it is the call of what is transcendent and immanent. The Spirit, symbol of the Divine, invites the soul to recognize its true nature. The Bride, as an already awakened reality, participates in this call in a manifest form.

2. "And he who hears, let him say, 'Come.'"

Those who perceive the divine invitation are called to repeat it. This passage suggests the transmission of the call: the awakened person does not keep the gift received for himself, but becomes an instrument of communication of the divine. It is a matter of letting oneself be emptied of the self, so that the divine can manifest itself through the individual without egoic distortions. The listener's response indicates

that the awakening is participatory: those who have listened to the call in turn become a channel of transmission, the spiritual experience is never individual but always transmissible.

3. "He who is thirsty, let him come"

Thirst here is symbolic of the soul's deep desire to unite itself to its Principle. This thirst represents the awareness of existential separation and the desire to transcend the illusion of multiplicity in order to rediscover the original unity. It is a movement of recognition of one's own lack, an openness to the transcendent that cannot be satisfied by the goods of the phenomenal world. Thirst represents the existential condition of the human being, a lack that can only be quenched in contact with the Principle. Thirst is the sign of the desire for the Absolute, which no phenomenal reality can ever fully satisfy. "Coming" is the act of transcending illusions and turning toward the source of being.

4. "Whoever wills, let him take the gift of the water of life"

The water of life is a symbol full of meanings:

- In an ascetic key, it represents the grace that purifies and regenerates the soul, a gift that cannot be earned but only accepted.

- In a metaphysical key, the water of life is the divine principle itself, the inexhaustible source of being. Taking it "as a gift" implies recognizing that access to ultimate reality does not happen by human effort, but by trusting abandonment to the divine.

The gratuitousness of the gift emphasizes the ineffability of the divine mystery: what is given is beyond possession and control. The divine cannot be intellectually grasped or possessed; it manifests itself only when the individual strips himself of his pretensions and illusions. The water of life is the symbol par excellence of spiritual awakening. As a fluid and purifying element, it represents direct contact with transcendent reality, which quenches the soul and frees it from metaphysical thirst. It is significant that it is offered as a gift, indicating that salvation or enlightenment cannot be obtained by egoic efforts or personal merits, but only welcomed when one recognizes one's essential nature.

Concluding thoughts

This final verse of the Book of Revelation is an invitation to radical simplicity, to the awakening of authentic desire and to the acceptance

of the gratuitousness of divine reality. The water of life is not simply a future or eschatological reality, but an ever-present condition, accessible through the purification of the intellect and the renunciation of egoic attachment. From a perspective of awakening, the "Come" is an imperative both for those who seek and for those who have found: the invitation to enter into the mystery of the divine becomes the same way through which the divine manifests itself. This verse is an invitation to a radical path, where thirst (spiritual desire) becomes the engine for awakening and where the attainment of the "source of living water" coincides with the dissolution of the illusion of the separate self. Water, a universal symbol of life and regeneration, corresponds to the experience of a reintegration into the Origin, where any distinction between Spirit, Bride and thirsty vanishes. The call "Come" is, therefore, a call to dissolution in Being, the culmination of awakening.

The Seven Seals: Symbols of an Active Commitment Against Violence and Social Injustice

1. First seal: the white horse (6:1-2)

It symbolizes an advancing conquest or authority. It can represent an ideal of justice that inspires the believer to fight oppression without giving in to violence, but using truth and peace.

2. Second seal: the red horse (6:3-4)

It symbolizes war and conflict. It is a reminder of the responsibility to overcome violence, working for reconciliation between peoples and social groups.

3. Third seal: the black horse (6:5-6)

A sign of famine and economic injustice. It calls for fighting inequality and greed by promoting a fair redistribution of resources.

4. Fourth seal: the pale horse (6:7-8)

It symbolizes death and suffering. It invites us to take care of those who suffer and are marginalized, opposing the systems that generate exploitation and death.

5. Fifth seal: the souls under the altar (6:9-11)

The victims of violence and injustice cry out for revenge. Here the need to listen to the cry of the suffering and work for a justice that does not fuel revenge is emphasized.

6. Sixth Seal: The Cataclysms (6:12-17)

Symbols of cosmic and historical transformations. They recall the need for radical change to bring to light a new society based on justice.

7. Seventh Seal: Silence in Heaven (8:1)

Silence opens a space to reflect on human action and divine intervention in history. It is an invitation to contemplation and inspired action.

Active engagement against violence and social injustice

The opening of the seals can be read as a process of revelation and transformation, calling believers to confront the dark realities of the world. This confrontation is not passive, but requires active action, guided by spiritual values:

1. Awareness and denunciation: Seals reveal what often remains hidden: economic injustices, oppression, wars. The believer is called to "break the seals" of the structures of sin and oppression.

2. Compassion and justice: Each seal calls for a compassionate and nonviolent response. For example, in front of the black horse, economic justice can be promoted; In front of the pale horse, one can defend the rights of the weak.

3. Contemplation and action: The seventh seal, with its silence, suggests that the commitment against violence is also born of contemplation and a transcendent vision that guides human action.

4. Eschatological hope: While facing suffering and destruction, the seals are part of a vision of hope, where the Kingdom of God is manifested as definitive justice. This hope motivates the commitment to transform the world.

A transformative ethos

Interpreting the seven seals as an invitation to commitment against violence and injustice implies an incarnate spirituality that is not limited to a passive expectation of divine intervention. Following Christ, who in the Book of Revelation appears as the slain and victorious Lamb, the believer is called to participate actively in the process of redemption of the world, assuming a prophetic and transformative role.

In this sense, seals are not just apocalyptic symbols, but archetypes of an ethical and spiritual commitment, rooted in love, justice and the hope of a renewed humanity.

Babylon consumerist and enslaving mentality

Babylon, described in the Book of Revelation as the "great prostitute"

and "mother of prostitutes" (Rev 17-18), is a complex and powerful symbol that represents corrupt power, moral decadence, and an oppressive and consumerist socioeconomic system. In the vision of the Apocalypse, Babylon embodies a world that idolizes wealth and ephemeral pleasures, enslaving humanity to a system of spiritual and material slavery.

Babylon in Scripture

Babylon has historical roots in the kingdom that exiled Israel, but in Revelation the term transcends historical meaning to represent:

1. An oppressive system: A power that exploits and dominates, built on the blood of the saints and the innocents (Rev 17:6).

2. A slave economy: It symbolizes unbridled trade, where human dignity is sacrificed for profit. Chapter 18 lists a catalog of goods, culminating in the trade in "human bodies and lives" (Rev 18:13).

3. A consumerist idolatry: Babylon is dressed in purple and scarlet, adorned with gold and gems, symbols of an existence centered on material wealth (Rev 17:4).

Symbol of consumerism

Babylon can be interpreted as an archetype of the consumerist mentality, which reduces human life to a cycle of production and consumption. This system manifests itself in several ways:

1. Economic slavery

In the context of Babylon, the economic system is an instrument of domination. Today, we can see a parallel with globalized economies that favor profit at the expense of workers, exploit natural resources without respect for the environment, and perpetuate social inequalities.

2. Reduction of the person to an object

Consumerism flattens human dignity, turning people into "resources" or "markets". Babylon is a prophetic call against this reduction, as its final collapse demonstrates the inevitable unsustainability of a system that treats life as a commodity.

3. Spiritual destruction

Just as Babylon "infuriates all nations with the wine of her prostitution" (Rev 18:3), so the consumerist mentality absorbs us in an insatiable search for pleasures and material goods, emptying life of meaning and transcendence.

4. Collective blindness

The city is described as self-confident and invincible, but divine judgment unmasks it. This is a reminder of the danger of the consumerist mentality, which promises happiness and security through material possessions, but leaves an existential void.

The Judgment on Babylon —A Deliverance

The fall of Babylon (Rev 18) is not only an act of condemnation, but also of liberation. Its destruction marks the end of an oppressive system and the rise of a new reality. It is a call to detach ourselves from a world dominated by greed and idolatry to embrace a vision based on justice, solidarity and spirituality.

Practical implications

1. Resistance to consumerism

Believers are called to "come out of it" (Rev 18:4), an invitation to detach themselves from consumerist values. This means living soberly, practicing economic justice and promoting an economy of solidarity.

2. Promotion of human dignity

Opposing systems that reduce people to instruments of profit means defending the dignity of every human being, especially the marginalized and exploited.

3. Recognition of true values

Babylon teaches that material wealth and power are transitory. True wealth lies in spiritual values, authentic relationships and a life oriented towards the common good.

4. Prophetic commitment

As the Book of Revelation denounces Babylon, Christians are called to be prophets in the world, exposing unjust systems and offering an alternative vision, inspired by the Kingdom of God.

Conclusion

Babylon, as a symbol of the consumerist and enslaving mentality, is not a concept relegated to antiquity, but a perennial reality that continues to manifest itself in different forms. The message of the Book of Revelation invites us to be vigilant and actively engaged, resisting dehumanizing logics and working for a society based on justice, solidarity and the centrality of the person. It is a call to live a life against the tide, rooted in the values of the Gospel.

Revelation 22:18-19

18 I declare it to everyone who hears the words of the prophecy of this book: if anyone adds anything to it, God will add to his evils the plagues described in this book; E-19 If anyone takes anything away from the words of the book of this prophecy, God will take away from him his share of the tree of life and the holy city that are described in this book.

The Holy Book and the Scourges

- Description: An ancient open book, surrounded by a bright but menacing aura. Around the book are symbols of biblical scourges (e.g., locusts, flames, a dark sky with lightning). The image represents the idea that those who modify the words of the book call the scourges upon themselves.

- Additional Details:

- On the book, an engraved text that recalls the sacredness of his words.

- The sky above it split between divine light and darkness, symbolizing

the duality between protection and punishment.

The Tree of Life and the Holy City

- Description: A scene with the tree of life shining in the center, its branches extending towards a golden sky. In the distance, a majestic celestial city can be glimpsed. At the edge of the image, a dark shadow attempts to tear off parts of the book, as the tree withers and the city dissolves, symbolizing punishment for those who alter words.

- Additional Details:

- The tree is surrounded by a circle of protective light, but the shadow is visibly repelled by it.

- Rays of divine light pointing towards the book as the source of truth.

Comments

The Farewell Message

These verses represent the conclusion of the message, addressed to all who listen. The speech has the tone of a farewell and, in this context, is attributed to the angel who testifies to the content of the book. The author, through the angel, emphasizes the absolute integrity and completeness of the book of Revelation. Any attempt to add or subtract from the content of the book would provoke a divine reaction, undermining the positive perspectives expressed in the text, such as access to the tree of life and the new Jerusalem.

Importance of Prophetic Content

The insistence on the prophetic content of the book is evident. The author proposes the theme of listening to and keeping the words of the prophecy. These two moments are closely related and interdependent. Listening must not be passive; the contents must be interpreted in their symbolic language to provide keys to interpreting contemporary historical events. The preservation intact of the words of prophecy allows for a continual deepening of revelation, guided by the Spirit, applying it to both personal and universal history.

Passage from the Liturgy to History

The text suggests a passage from the liturgy, a privileged moment of

listening, to historical events, which become the object of discernment and commitment against violence and social injustice, as represented by the seven seals. It also draws attention to the consumerist and enslavement mentality, symbolized by Babylon. The city of Babylon represents the corrupt earth system, opposing the purity of the heavenly Jerusalem.

Perseverance and Testimony

Finally, the message addresses the personal lives of believers, emphasizing the need for perseverance and witness. The ability to resist and bear witness to the faith is essential to the realization of the apocalyptic experience and the value judgments that follow from it.

In summary, these verses warn against any alteration of the sacred text, emphasizing the importance of keeping the prophetic word intact. Only in this way will believers be able to discern and face the challenges of their time, participating actively in the realization of the divine plan and preparing the way for the final fulfillment of salvation.

The analysis of Revelation 22:18-19 implies an approach that considers the text both as a guide to the transcendence of forms and as a warning about the intangible and absolute nature of the divine mystery. The passage represents a solemn warning to preserve the integrity of the prophecy, expressed in absolute and apocalyptic terms. It presents itself as the concluding seal of a text which, by its nature, is a compendium of eschatological symbols, visions and warnings. From a perspective inspired by the doctrine of revival and negative theology, we can explore it along three main lines: the unattainable essence of the divine, the role of sacred language, and the ethical implication of "not adding and not taking away."

Contextualizing the step

These verses conclude the book of Revelation and are presented as a solemn warning. Their form is typical of the sacred texts of antiquity, in which the authority of the message was sealed with a prohibition. On a literal level, the text protects the integrity of the book's content, but on a deeper level, it calls for respect for the transcendent mystery behind the words of prophecy.

Doctrine of Revival: The Symbol as an Instrument and Limit

The doctrine of awakening considers every sacred scripture not as an end, but as a means to lead the individual to spiritual awakening, that is, to the overcoming of the illusory nature of the ego and to the recognition of the Absolute. In this sense, the warning against adding or subtracting words can be read as a reminder of the symbolic nature of the sacred text.

The words of the Apocalypse, in their visionary force, are nothing more than symbols that point to a higher and unspeakable reality. To modify them would be to alter the bridge that connects the phenomenal world to the transcendent. Adding or removing does not only imply a material alteration, but a spiritual misalignment: one risks getting lost in contingent phenomena and meanings, losing sight of Being. Sacred language is not a set of simple instructions or rules, but a vehicle for inner awakening. The warning not to alter the text can be interpreted as an invitation to respect sacred language as a field of spiritual transformation. Adding or removing words could corrupt this alchemical function, transforming what is oriented towards awakening into an instrument of manipulation or illusion.

Sacred language is not to be read with the ordinary mind, but contemplated in a state of openness that transcends the mere intellect. The alteration of the text signals a break in this dynamic, an inability to let oneself be transformed by the profound meaning of words.

Negative theology: respect for the ineffable

Negative theology insists on the radical incomprehensibility and unspeakability of God. The text of Revelation 22:18-19, read in this perspective, is not a warning about the preservation of a literary work in the strict sense, but a reminder of the ineffable mystery that Scripture seeks to evoke.

To add or take away something means to claim to circumscribe the ineffable within human categories, which are always limited and inadequate. In this sense, the warning is an exhortation to respect the emptiness that lies between the lines of the text, the sacred silence that shines through the words. Any manipulation would attempt to force a mystery that, by its nature, can only be accepted in its radical otherness. God is essentially ineffable, beyond human categories. The words of prophecy, however inspired, are a limited attempt to represent the divine mystery. The prohibition of adding or subtracting from the text can be interpreted as an implicit recognition of this

limitation: the human being, in his unawakened state, has no right to alter a text that already transcends his comprehension.

In apocalyptic language, images and words act as "fingers pointing to the moon," tools that point toward a higher reality, but do not exhaust it. Changing the message is tantamount to egoically projecting a personal understanding of what should remain a window to the mystery.

The meaning of "plagues" and "tree of life"

- The scourges represent the spiritual consequences of an alteration of the truth. Those who manipulate the text no longer align themselves with the flow of the divine order and, as a result, experience disharmony in the form of "scourges". These are not necessarily divine punishments, but an inevitable reflection of having lost the path of Being.

- The tree of life and the holy city symbolize full participation in transcendent reality. To remove oneself from the words of prophecy is to exclude oneself from the possibility of experiencing this communion, precisely because one chooses to follow the path of illusion rather than that of truth.

Practical application for awakening

For those who follow the path of awakening, these verses should not be read as a threat, but as an invitation to inner vigilance. Writings are a means, not an end; their content is sacred only to the extent that it leads beyond themselves. The practitioner is called to maintain an attitude of openness and respect, recognizing that any addition or subtraction can represent an act of intellectual arrogance that distorts the spiritual path. The prohibition of amending the text calls for an ethical responsibility towards truth and tradition. This responsibility extends to the individual's relationship with ultimate reality: respecting the text means respecting the tension towards the Absolute, without bending it to one's own desires, fears or mental schemes. Adding is equivalent to projecting personal content onto the divine, while removing implies a negation or a reduction of its fullness. Both acts interrupt the path to awakening, which requires the abandonment of egoic constructions in order to welcome the ineffable.

In conclusion, Revelation 22:18-19 can be seen as a spiritual seal, which recalls purity of heart and mind in confronting the mystery of

God. Any alteration of the text, whether symbolic or literal, is ultimately an act of failure to surrender to the mystery, a human attempt to control what must remain ineffable and inviolable. The warning of Revelation 22:18-19 becomes not only an apocalyptic warning, but also a call to inner vigilance. Preserving the text intact is not an exercise in dogmatic preservation, but an act of reverence for the divine mystery and the path of revival. It is an invitation to contemplate the apocalyptic message with humility, allowing it to bring about an inner transformation without the interference of our ego. The risk, for those who alter, is not only a future punishment, but the very loss of contact with the Tree of Life and the Holy City: symbols of awakening and communion with the Divine.

Revelation 22:20

20 He who testifies to these things says, "Yes, I am coming quickly." Amen! Come, Lord Jesus!

1. The Lord Who Returns on Clouds of Glory:

- Description: An open sky with bright and golden clouds, with Jesus appearing in the center, enveloped in intense light. He wears a white robe and a golden sash, while holding a raised hand in blessing.

- Background: An earthly landscape below, with mountains and cities bathed in golden light. Heaven is full of angels who blow trumpets.

- Illumination: A glorious, blinding sun behind Jesus, with rays spreading throughout the image.

2. The Amen of Earth and Heaven:

- Description: A scene showing the union of heaven and earth: Jesus at the top, surrounded by angels and heavenly light, while at the bottom we see people praying looking up.

- Background: A symbolic landscape with a large tree of life, a crystal clear river and golden hills.

- Illumination: A contrast between the darkness on the horizon and the light that spreads from the sky, symbolizing hope that conquers darkness.

Comments

In this verse, we find an interaction between John, the author of Revelation, and the risen Jesus. John presents Jesus who confirms the message and testimony given. Jesus is described as the Father's witness, while John bears witness to Jesus. This creates an unbroken line of testimony that starts with God, passes through Jesus, and reaches believers through John.

Reaction of the Assembly

The verse also reports the last word of the assembly expressing a deep desire for the coming of Jesus. To the repeated invocation "Come!" (v. 17) on the part of the assembly, Jesus responds with a reassuring "Yes! I am coming quickly" (v. 20). This does not refer only to the eschatological and definitive coming, but to a growing presence of the risen Jesus in human affairs, fighting evil and progressively filling the lives of believers with his values.

The importance of Witness and Prayer

Jesus' answer "Yes! I'm coming soon" indicates that his presence is immediate and manifests itself quickly in the story. The assembly responds with an "Amen", so be it, which confirms the prayer and the desire for an ever more intense presence of Jesus. This shows that the coming of Jesus is seen as a presence that grows gradually through the

realization of his values, to which believers contribute with their witness and perseverance in actions of justice.

Eschatological Expectation

The assembly, seen as a fiancée who aspires to become a bride, ardently desires the full presence of Jesus. Through continuous contact with Jesus, stimulated by the Spirit, and in the liturgical context, the ecclesial group purifies itself, prophetically interprets its own history and invokes a fuller manifestation of Christ's presence.

In summary, this verse emphasizes Jesus' promise to come soon and the trusting response of the assembly. It represents an invitation to live a life of continuous witness and justice, with the aspiration to the fullness of Christ's presence. The assembly, as Christ's betrothed, awaits the moment when it will be completely united to him, thus fulfilling the eschatological promise.

Revelation 22:20 is placed at the end of the Bible, as a conclusion and a promise that contains the eschatological meaning of the entire text. The phrase attributed to Christ, "Yes, I am coming quickly!", is a declaration of certainty and imminence, while the answer "Amen! Come, Lord Jesus!" represents the full adherence of redeemed humanity to this promise. This verse represents a final seal of promise and invocation.

Doctrine of Revival

The doctrine of awakening invites the individual to transcend identification with the phenomenal world in order to orient himself towards a transcendent and absolute reality. The "I'm coming soon" can be interpreted not so much as a future event localized in time, but as a possibility constantly present in the heart of the human being: the awakening to the divine within. The "coming" of Christ is not only an external reality, but an awakening to the eternal present, a realization of the logos that acts within the soul. The answer "Amen!" is the acceptance of the imminence of this transformation, a total surrender to what is beyond the dualism of the self and the world. The call "Yes, I am coming soon!" alludes to the return of the Fullness of Being, which is not to be expected in a chronological future, but which manifests itself in the eternal instant of the present. Christ's promise must not be read only as a historical event, but as the inner realization of the Revival, or the unveiling of the ultimate Truth. When the soul

purifies itself of illusions and detaches itself from identification with temporality and multiplicity, it becomes possible to perceive this coming as an immediate and undeferred experience. Christ, as Logos, represents the divine intelligence that penetrates the heart of the awakened one and unites him to the Principle. The awakened believer, therefore, does not wait for a second physical coming, but realizes that this "coming" is a symbol of inner fulfillment: it is the overcoming of the dualism between creature and Creator, the return to original Unity.

Negative Theology

Negative theology emphasizes the impossibility of defining God or His acts in positive terms, since the divine transcends all human categories. In this perspective, the "I'm coming soon" cannot be understood as a linear or chronological event. The promise is situated in a timeless dimension, where the "soon" does not indicate a measurable interval, but the immediacy of God, always present and beyond any definition. The invocation "Come, Lord Jesus!" can be read as an opening to the Mystery, a desire for communion with the Unknowable. The final "Amen" is not simply an assent, but an apophatic gesture, a silent abandonment to the divine reality that manifests itself beyond every form and name. The expression "Yes, I'll come soon!" can be read as a promise that defies rational comprehension. One cannot affirm "when" or "how" Christ comes, nor can one define his essence; one can only confess one's ignorance and open oneself to the unspeakable. The "Come, Lord Jesus!" is a prayer that welcomes the divine Mystery, allowing itself to be transformed by waiting. It is not a matter of passive waiting, but of a radical openness to the God who transcends all understanding and every image. In this perspective, the "soon" cannot be quantified; it is a promise that speaks to the eternal dimension of the soul and invites us to total abandonment to the Mystery.

Synthesis

This verse embodies the tension between immanence and transcendence: on the one hand, Christ who says "Yes, I am coming quickly!" represents the immanence of the divine, its willingness to act in time and history; on the other, the answer "Come, Lord Jesus!" is man's openness to transcendence, to what is always beyond. For the essay of awakening, this is an invitation to live in active expectation, in a state of presence and vigilance, aware that the coming of Christ is not far away, but as close as the breath, as the very core of being. The invocation "Come, Lord Jesus!" is a call to the realization of the Unity

that transcends all duality. Through inner awakening, the believer prepares himself to receive this coming not as an external event, but as a profound insight into the Divine that reveals itself beyond the limits of time and space. The promise "Yes, I will come soon!" thus becomes a declaration of the Presence that is always here and now, but which can only be grasped in inner silence and trusting abandonment to the Mystery of Being. For the apophatic theologian, it is a reminder of the Mystery, where the "coming" cannot be understood, but only welcomed with reverent silence and openness of heart. The apophatic path leads us to live this promise without trying to define it, but welcoming it as a light that illuminates the sacred emptiness of the unknowable.

Revelation 22,21

21 The grace of the Lord Jesus be with everyone.

1. Celestial Vision

- Subject: A paradisiacal landscape with a golden sky and bright clouds. Above, an open sacred book, which emanates rays of light. Around, symbols of peace such as doves and lilies.

- Emotional details: Serene and solemn atmosphere, with the inscription "The grace of the Lord Jesus be with everyone" floating in the air in gold letters.

- Colors and lighting: Golden and pastel tones, with an aura of

divine light that envelops the whole scene.

2. Universal Grace

- Subject: A figure representing Jesus Christ with his arms outstretched as a sign of welcome, positioned on a verdant hill. A beam of light emanates from His heart that expands to touch people, animals and nature.

- Symbolic details: A small, crystal-clear flowing river, symbolizing eternal life, with trees reminiscent of the tree of life in Revelation 22.

- Colors and lighting: Contrast between the blue of the sky and the green of the earth, with beams of warm light descending from above.

3. The Alpha and the Omega

- Subject: A large golden portal open in the sky, surrounded by twinkling stars. In the distance you can see a bright city, symbol of the New Jerusalem.

- Emotional details: The image suggests an invitation to grace, with a sense of majesty and eternal hope.

- Colors and lighting: Light blue and golden tones, with a bright light effect that guides the eye towards the portal.

Comments

This verse is the final greeting of the book of Revelation and serves as the conclusion of the apocalyptic experience for the participants. "Grace" represents the active benevolence and love of the Lord Jesus, which continues to manifest itself in history. The listening group, which is willing to cooperate with Jesus in the fight against evil and suffering, needs to be accompanied and sustained by the power of this love, in order to be able to transmit it to others.

Liturgical Continuity

The liturgical assembly is greeted at the beginning of the book with the expression "grace to you and peace from..." (Revelation 1:4), and this same benevolence is wished for at the end of the apocalyptic experience. This creates a liturgical continuity between the beginning and the end of the book. The final greeting is short and concise,

suggesting a transition rather than a definitive closure.

Reference to the Eucharist

The brief greeting could indicate a passage to the celebration of the Eucharist. The author of Revelation does not explicitly describe this celebration, but implicitly mentions it as the "open door" to receive the water of life as a gift.

Function of Grace

The expression "the grace of the Lord Jesus" in the present tense (is) can be interpreted as an awareness of Jesus' active benevolence. This grace is already operative in the listening group and will continue to be so during the Eucharistic celebration. While at the beginning of the book, grace came from the Father, the Son and the Holy Spirit (Revelation 1:4-5a), here it is said specifically of the Lord Jesus, emphasizing his constant and active presence.

Universal Perspective

Jesus' grace embraces a universal horizon, extending to all humanity in all times and places. This love of the risen Jesus is an ineffable ray that reaches every person, regardless of their moral situation or condition of life. The author of the Apocalypse reminds every man that he is never alone; the grace of Jesus is always present, bringing redemption, deliverance from evil and conferral of responsibility.

In conclusion, the final greeting of the Book of Revelation not only wishes grace to all, but emphasizes the continuity of Jesus' active and loving presence in the lives of believers. This verse invites us to live in the awareness of this grace, collaborating with Jesus in our daily lives and in the liturgical assembly, to fight evil and spread his love and justice.

The last verse of the Apocalypse is presented as a seal of blessing and fulfillment. It can be understood as a symbolic synthesis that invites transcendence and recognition of the ultimate Mystery, a concluding greeting that contains the essence of Christian hope, a symbol of salvation and transformation. From the perspective of the doctrine of revival (or doctrine of liberation), this verse can be interpreted as a statement about the transfiguring presence of divine grace in the life of the individual, as an invitation to experience a spiritual awakening that transcends the ordinary human condition and opens up to the

awareness of a higher reality.

1. Grace: Presence and openness of the Sacred

The word "grace" implies a free and undeserved gift. In a perspective of spiritual awakening, grace is the reflection of the transcendent Reality that manifests itself freely, without constraint or human logic. It is not a material or moral concession, but an openness to an experience of the divine that dissolves dualities and leads to inner freedom. The grace of Christ, in this context, is not only a divine blessing or mercy that is bestowed, but also represents the transforming energy that awakens the soul and leads it to the realization of its divine potential. From a perspective of the doctrine of revival, grace is what makes it possible to overcome the spiritual "sleep" in which humanity is trapped. It is the force that, through the recognition of one's own divine essence, frees one from suffering and ignorance.

The final invitation to grace is therefore a recognition that the path of awakening is not based on exclusive personal efforts, but on an abandonment to the Presence that is already here, in the heart of reality. Grace is what allows one to overcome attachment to forms, concepts and even the idea of "self".

2. The Lord Jesus: Symbol of the transcendent Logos

The reference to the "Lord Jesus" is not limited to the historical figure, but refers to the Logos, the eternal Word who, according to Christian tradition, orders and enlivens the cosmos. In the context of the doctrine of awakening, the Logos can be seen as the universal principle that enlightens and guides one toward the return to the Origin. The figure of Christ, in this sense, is the bridge between the manifest and the ineffable. Through Him, the path from fragmented existential condition to unity is made possible. His "lordship" is not to be understood as an external domain, but as an inner reminder of our true nature.

3. "Be with All": Universality and Dissolution of Distinctions

The expression "with everyone" implies a universal and apophatic dimension: grace transcends all limits, including everything without exception. This "all" is not an anthropocentric reference, but embraces the whole of creation, indicating an undivided and non-dual reality. It is not only an invitation to individuals, but to all humanity, regardless of individual spiritual state or circumstances. Grace, therefore, is not

limited to an exclusive group, but is a force that has the potential to awaken every heart, to free every mind from the illusion of separate individuality, and to guide all to a deeper understanding of divine reality. From the point of view of awakening, this emphasizes that salvation or enlightenment do not belong to a small circle of the elect, but are a possibility inscribed in the very structure of being. However, this universality is not based on phenomenal equality, but on a principle that transcends all forms and distinctions. Grace is always present, like the divine spark within every human being. Awakening occurs the moment the individual recognizes and accepts this grace, awakening to the awareness of his true nature as part of the divine. The final blessing becomes a symbol of this universal revelation, in which every creature is destined to participate in the "grace" that is already available at all times. Concluding with "Be with all," the verse is also a call to the end of the cycle of time and the realization of full unity with God, a central theme in spiritual awakening. It expresses the attainment of a state of peace, where grace becomes the permanent condition of awakened consciousness. The human being, freed from duality and inner conflict, experiences a peace and a direct communion with the divine source, the all-embracing and all-gathering being.

4. Conclusion: The Fullness of the Return to Silence

As the last verse of Revelation, this passage represents the return to silence, after the tumult of visions and judgments. Grace becomes the last bridge between the word and the ineffable, between the symbolic alphabet and the void that cannot be named. Revelation 22:21 expresses the end of the separation between the human and the divine, marking the realization of a universal awakening in which each individual, thanks to the grace of Christ, is led to a higher awareness of his or her divine nature. The verse is not only a final blessing, but an invitation to live this grace as a transformative reality in daily life, uniting every human being on the path to enlightenment and ultimate liberation. In line with apophaticism, we can say that this verse does not add anything new, but reveals that everything is already contained in the Mystery. It is an invitation not to seek further meanings or realizations, but to abide in the pure Presence, letting grace be.

Conclusion

In the enigmatic intertwining of the Alpha and Omega of Revelation 22, a paradoxical truth is revealed: spiritual awakening is neither the beginning nor the end, but the transcendence of both. Negative theology teaches us that the divine manifests itself precisely in the impossibility of defining it, while the concept of linear progress dissolves in the face of the circular eternity of spiritual awakening.

The power structures that have historically interpreted the Apocalypse as an instrument of control crumble in the face of its true essence: an invitation to liberation from the very duality of power and submission. The "not yet" of the eschaton merges with the "already here" of awakening, creating a sacred space where apparent contradictions are resolved into a deeper understanding.

The last chapter of the Apocalypse is therefore not an ending, but an eternally open portal. Like living water flowing from the throne (Rev 22:1), awakened consciousness flows beyond conceptual categories, beyond linear time, beyond hierarchical structures of religious and secular power. In the paradox of Alpha-Omega we find the key to transcending the very idea of spiritual progress: there is nothing to achieve because everything is already here, there is nothing to awaken because we are already awake in our true nature.

This understanding does not nullify the importance of the spiritual path, but radically transforms it: from a linear search towards a goal to a circular dance of discovery and rediscovery, where each step is simultaneously the beginning and the end. Revelation 22 thus reveals to us its deepest nature: not a prophecy about the future, but an opening into the eternal present where revival is always possible, always current, always complete.

Summary

Revelation 22: The Alpha and Omega of Awakening 2

Revelation 22:1-2..... 4

Revelation

22:3-5.....
6

Revelation 22,6
.....
9

Revelation 22:7
.....
13

Revelation
22:8-9.....
15

Revelation 22:10-11
.....
18

Revelation 22,12-13
.....
21

The seven beatitudes of the
Apocalypse:.....
24

Revelation 22:14-15
.....
25

Revelation 22,16
.....
29

Revelation 22,17
.....
32

The Seven Seals: Symbols of an Active Commitment Against
Violence and Social Injustice 36

Babylon consumerist and enslaving mentality
..... 37

Revelation 22:18-19

39

Revelation 22:20

42

Revelation 22,21

45

Conclusion

48

Summary

48